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An Admiral's Dedication

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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MID-WESTERN MEETING OF FRIENDS SERVICE COMMITTEE

The American Friends Service Committee held its Fall meeting in Richmond, Indiana, on October 31. This westward migration of the Service Committee had a double significance. It afforded a number of Friends from Philadelphia an opportunity for fellowship and conference with Friends from Indianapolis, Richmond, Wilmington, Ohio, and other places. It made it possible for the Mid-Western Friends to participate directly in a Service Committee meeting. The worth of such an exchange is invaluable. The activities of the meeting were made up largely of reports from the various Sections.

Bernard Waring, from Philadelphia, chairman of the Social-Industrial Section, introduced this report. He called our attention to the amazing manner in which members of the Society of Friends responded to the call for service when, in the years following the outbreak of the World War, the awareness of need dawned upon the consciousness of the Society. He told us also of John Newton who in the days of slavery operated a ship carrying a cargo of slaves. For a time John Newton was not aware of the inhumanities in which he was involved. When he was later quickened in his conscience to the evils he was involved in, he said, "Silence at such a time and in such a condition would be criminal." We who are living today have passed through one of the greatest revolutions ever experienced. We have passed from a period of economic want to a period of economic surplus.

The chief purpose of the Social-Industrial Section is to make us aware of the evils which exist in our industrial relationships. There are great areas of industrial conflict and this section of the A. F. S. C. seeks to point the way in which the principles of the Society of Friends can be applied in a remedial manner to such situations.

Stanley Hamilton gave expression to one manner in which this service is rendered. The Social-Industrial Section, cooperating with the Federal Council of Churches, is conducting an educational program in the coal fields of eastern Ohio. Stanley Hamilton, as director of the People's University, told how the number of pupils had increased from 40 in 1934 to over 500 in 1936. It is a unique educational program mainly for adults, in which nobody pays and nobody gets paid for teaching.

The recreational interests of the miners have not been overlooked, and they have been assisted in organizing a baseball league which includes about 325 men. Marie Hamilton has been instrumental in organizing a club for women. It is made up of European and American women who have to join in pairs. For every American-born woman who joins, she must have an European-born partner. This creates splendid international friendships and interracial understanding. Two libraries have been started in this mining center. One library is kept in the post-office and the other in the Hamilton home. They will be very glad to receive books that you might like to pass on to them.

Homer L. Morris, in his comments, stated than an interesting development was emerging. In the early days of work for the neglected mining communities, it was customary for the Service Committee to approach the mine operators with a program for rehabilitation for the community. It has been the experience this year to have mine operators come to the Service Committee to ask how they could do something for their workers who are left stranded. It is a significant development, he said, when the heads of industry feel they have a responsibility to their workers who may not be needed in the future.

In referring to the work of the Summer Camps, it was stated that there were 190 Campers this summer. This represented 21 denominations; 50 of this number were members of the Society of Friends. Many of the Campers who were not Friends began to ask what the religious philosophy back of such a movement could be—What was it that made young people give their time without pay and, as far as possible, even to pay their own expenses to do work for someone else? To be able to answer these questions, it is essential that more members of the Society of Friends participate in the Camp programs. It was suggested that a meeting might give a scholarship to a young Friend, so he could participate. These Camps afford a place where the social sciences can be tested in a working laboratory. They afford a place where the principles of Friends can be demonstrated in action. They offer an experience in cooperative living in a group in which all can contribute in forums and discussions.

Ruth E. Outland and Elmore Jackson also spoke about the work of the Summer Volunteers. There were 68 Volunteers this summer. They represented 35 colleges and 15 denominations. They gave service in 20 institutions located in eleven states—24 of these were young Friends.

The Foreign Service Section was reported on by William Eves, 3rd, who is the chairman of this Section. He expressed the purpose of this Section to be the fostering of international service. In the Centers in Paris, Geneva, Berlin, and Vienna we, through our workers, interpret the life of this country to them. They in turn represent or interpret life to us. There is no finer example of what real living epistles can be and do than in this Foreign Service. This Section can hardly think of its work as being separate from the other Sections. It helps promote Peace. It also has an obligation to the Social-Industrial situation to discharge. Through scholarships and traveling Fellowships, which make possible the sending of ambassadors of good will, much is done to strengthen international understanding. There are "hot spots" in the world where we can give immediate action and service. Alfred Jacob and William Harvey are at present at Barcelona, Spain, investigating possible opportunities for service. The Foreign Service Section has a close cooperation with the Mission Boards of the Society of Friends and together they strengthen each other.

Emily Cooper Johnson introduced the reports of the Peace Section. She said peace and reconciliation must be our constant witness. In our day it is not sufficient to do for the cause of Peace just what has been done in the past. We must adjust our program and find a direct way to express our peace convictions. The Emergency Peace Campaign is a good example of a fresh and vigorous and new approach to creating peace sentiment. Today we must convince our membership that it must work as it has never worked before, if we hope to put a stop to our evident drift toward war. We do not think war is inevitable. We believe there is hope. But we need to give our hope a positive expression. We need to be prepared to meet the situation. We must even strive to discover the basic causes for war and to seek for their remedy.

The Church of the Brethren was represented during the week-end sessions by C. Ray Keim of Manchester College, and by Dan West, director of young people's work of that denomination. The Mennonites were represented by Dean Harold Bender and Guy Hershberger of Goshen College.

At a conference of the three Historic

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An Admiral's Dedication

Byrd to Combat "the Great Folly of All Follies"

REAR Admiral Richard E. Byrd, U.S.N., retired, noted explorer and leader of scientific exploration trips to the Arctic and Antarctic has made a public announcement that he will devote the rest of his life to the work of furthering peace and understanding among the peoples and nations of the world. Byrd has expressed his conviction that the well-being of the Nation depends on a good neighbor policy, and he has sounded the warning that civilization will go backward unless the present tactics are changed. This announcement was made in a speech at a dinner in the Waldorf-Astoria Hotel on June 5th. The dinner was given in Byrd's honor by leading industrialists, scientists, professional men and educators. The announcement came as a surprise to his distinguished audience. It was expected that he would reveal plans for further explorations. His only reference to exploration work, however, was a statement that he would set aside two years "some time later on to further explorations."

This dedication of himself to the cause of Peace is the outgrowth of Byrd's six months vigil alone at the southernmost outpost in the Antarctic. The following account of his remarks at the dinner in New York are taken from the Business Machines magazine of New York for June 12, 1936.

When introduced by Mr. Thomas J. Watson, as toastmaster, Admiral Byrd first responded to previous speakers as follows:

"I appreciate very greatly all the things that have just been said about me. You have asked me what my future plans are. I will tell you what has greatly engaged my interest. The fact that this interest is so deep has partly to do with my lonely vigil in the shadow of the South Pole.

"I have not wanted to talk of my more personal experience down there and I do so now for the first time, only because it was a combination of unforeseen circumstances that closed in on me at Advance Base that brought about the crystallization of plans which had for long been in my mind.

"Much of the time during the dark months and sleepless hours when I lay on the edge of life, I could not read, so that thought was my only companion. I recorded some of those thoughts in my diary and I am going to read you a page of it:

'I find that I must take charge of my mind or it will take charge of me. One of my diversions is to try to get an unprejudiced mental picture of civilization. The distance and detachment of this place seem to soften some human follies. Others take on added significance. But from here, the great folly of all follies is the amazing attitude of civilized nations towards each other. It seems a great madness. If this attitude is not changed, I don't see how our civilization, as we know it, will survive. I wonder if it is possible that the infinite diversions of civilization act as a narcotic to dull the mind of the human race to its danger?

'Fear, antagonism and reprisals seem to be the rule among nations which, in their conduct toward each other, are, I believe, 20,000 years behind the individual civilized citizen in his conduct towards his neighbor. In fact, international relations are often highly primitive.

'The well-being of a nation depends upon the well-being of its neighbor nations, and fair and friendly trade relations with those nations.

'Therefore, it appears to me that if a citizen desires reasonable prosperity and well-being for his family and his fellow citizens, he should strive for friendly understanding within the family of nations. That seems the loyal and efficient thing to do for his country. I feel this so keenly that if I survive this ordeal I shall devote what is left of my life largely to trying to help further the friendship of my country with other nations of the world.

"When I left this country for Antarctica, civilization was in the agony of a depression, the inevitable result of that colossal madness—the World War. Two years later I return to a world that is again threatened with war. The great lesson had not been learned. I find a growing mass fear. Nations everywhere have been swept by nightmare and, in the resulting terror, they are arming to the teeth and, the day when the nightmare will come true.

"With so many opportunities for our new science to push out the boundaries of the unknown and build a fairer and better life for human beings, we are using our technological knowledge to prepare a cataclysm which will bring to final ruin all we have achieved in the last three hundred years.

"Even aviation, which was a gift that would tie us together as members of the same human race in knowledge, understanding and friendship, is being perverted to uses that never were dreamed of. The threat of the airplane, which makes possible the extension of warfare to every city and hamlet of the world is one of the main causes of the present universal nightmare. It is the fear of wings over the world that is helping to drive us deeper and deeper into international insanity.

"What is the use of new inventions and new knowledge if they lead us only to a Dark Age? Surely there must be some way out of this blind alley into which we have driven ourselves.

"I have great faith that individuals of the human race do not of their own free natural will choose this road that is leading to anarchy, for they want freedom and this common desire should be a bond of union among human beings.

"And now, in conclusion, I propose to carry out the promise I made myself during the long night. Here it is: I shall set aside two years of my life sometime later on to

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further explorations but, as soon as I get some months of greatly needed rest, I shall start my work for international amity, though I realize only too well that my part will be an extremely humble part, for my experience lies in far different fields, and I know also that I am only one of hundreds of millions who are equally concerned as I am with this great problem."

The publication of this confession on the part of Admiral Byrd brought to him congratulations from peace lovers all over the country. Numerous Peace organizations sought to enlist his leadership. Clarence E. Pickett and Ray Newton, representing the American Friends Service Committee and the Emergency Peace Campaign, thought Byrd might be interested in the Peace program of the Society of Friends. They made an engagement to visit Byrd and on September 30 they were received for an interview in his study. They discussed the world situation, the Peace plans of the E. P. C., and found Byrd most sympathetic to their proposals that he take a place of leadership in the coming Spring program of the E. P. C. Admiral Byrd in all justice to himself and to his Friendly visitors asked for time to give the matter his full, sincere, and deliberate consideration. Clarence Pickett reported that it was clear in his mind that Byrd had experienced at "Advance Base" what George Fox might have referred to as an "opening," or which in Quaker parlance of the day we would call a "concern." The furnishings of Byrd's spacious study were evidence of a religious spirit which is in its nature mystical.

A few days later it became necessary to secure a definite answer from Admiral Byrd. He was traveling on a lecturing tour and his location was rather indefinite. It was learned, however, that he was to speak at Bloomington, Illinois, and Clarence Pickett decided to go there in the hope of having a conference with him. The account of this interview is taken from Clarence Pickett's diary for October 20, 1936:

"Arrived in Chicago at nine in the morning. Spent about two hours in the Chicago office, and then went down to the station to take the 11:30 train for Bloomington, where Richard E. Byrd was to give his lecture on 'Antarctic Explorations.' I did a little detective work. I had a suspicion that he would be on the same train that I was to go on. Sure enough, just before the train started, along he came and went to the compartment in the same car I was in. After we got started out of town, I sent in my card to him, and in a little while he asked me to come in and see him. I spent nearly two hours with him. He shaved and changed his clothes, but we talked continuously. . . . .

"I then talked with him about speaking over the radio on April 6—this being the date we are to celebrate the twentieth anniversary of our entering the World War. He agreed at once to do that without any hesitation. He also said that we could publish and use in any way we wanted to, his statements to the Press about his interest in Peace. When I asked him about becoming chairman of the Spring meetings of the E. P. C., he was more doubtful, because he was not sure that he would not take part in some foreign wars. He felt great respect and admiration for people who take the whole pacifist position, but he himself does not yet take it. Neither did he want to alienate the support of a great many people who, he felt, would not take that position. However, he did not want to complicate the picture for us by suggesting that we change the basis on which we proposed to hold the meetings and thereby should not be carrying out our own conscientious feeling as to what should be done. I gave him a statement of how the whole picture looked to us. He agreed to go over it very carefully and re-draft it if necessary and submit it to us as a basis on which he would be willing to work if he did become the chairman. As to speaking on the series of meetings, he said he would do that if his health seemed to warrant it.

"I was much impressed with his simplicity and directness. He invited me to attend the lecture in the afternoon, which I did, along with the Mayor of Bloomington. We sat in an improvised box and saw his pictures and heard his lecture, all of which was very interesting. Then I had dinner with him at the hotel before I took the train back home. It was a grand experience, and one not soon to be forgotten."

Concerned Friends Confer

Mid-West Meetings at Richmond

OF ESPECIAL interest and significance to Friends of the mid-west area was the week-end of October 30 to November 1, when a Conference on Race Relations and the Mid-West Meeting of the American Friends Service Committee were held in the First Friends Church at Richmond, Indiana. Concerned Friends from many parts of American Quakerdom availed themselves of the opportunity offered by this dual attraction and participated with Friends of Richmond and vicinity in the joint week-end meetings. A delegation of approximately thirty persons came from Philadelphia, and several were in attendance from the Chicago and Wilmington areas, along with scattered representatives from more distant sections.

At the opening session on Friday evening, Errol T. Elliott, chairman of the local committee which arranged for the Conference, prefaced his introduction of the speaker of the evening, J. A. Thomas of Louisville, Kentucky, by reading a letter of welcome from the Mayor of Richmond and by giving a brief statement of the origin and purpose of this Conference, held under the joint auspices of the Race Relations Committee of the Philadelphia Yearly Meetings and the local meetings of Richmond.

Before beginning his address on "Race Relations from the Economic Viewpoint," Mr. Thomas extended to attenders the cordial greetings of the organization which he represents, the National Urban League, and of its president, his friend and our Friend, L. Hollingsworth Wood of New York.

In supporting his declaration that the treatment accorded to Negroes by white people is intimately associated with the general economic welfare of the nation, Mr. Thomas sketched briefly the history of the present race problem in the United States which, he said, began with Emancipation, when the unpropertied Whites of the South, competing with the liberated Negroes for working jobs, were successful in their efforts to designate certain types of poorly paid, manual labor as those best suited to Negroes. The problem was broadened and accentuated in connection with the World War when from three to four million Negroes migrated from the rural South to the urban North, to do the industrial work of white men drawn into service. Segregation and discrimination followed, sometimes accompanied by violence. Then, after a period of comparative friendliness during the prosperity of the

late 'twenties, the depression, with scarcity of work, renewed the race problem with a vengeance and resulted in increased discrimination against Negroes in the getting and holding of jobs.

The speaker sketched vividly, and with a formidable array of supporting statistics, the tragic plight of his people in various fields of service in which they have been forced to yield the available work to white laborers. That such discrimination exists, seventy-three years after Emancipation, is due, Mr. Thomas said, not only to inherited and traditional attitudes on the race question, but also to the intolerance and indifference of present white public opinion on the economic and social status of the Negro.

Even in his relations with organized labor, where a community of interest would seem to make feasible a community of effort, the Negro is subject to racial discrimination. Listing, but not discussing in detail, other pertinent phases of the race problem, Mr. Thomas deprecated the conditions under which the two million Negro women in the United States, counted among our gainfully employed, earn their meagre living, and challenged the attention of his audience with his description of the deprivations endured by the sharecroppers and tenant farmers of the South, a large percentage of whom are Negroes.

In closing, Mr. Thomas said: "There is nothing in the field of human relations in America today which is more important than the acquisition of economic security for the Negro. It is a problem to the solution of which we must all, black and white, working together as Americans for the common good, wholeheartedly dedicate ourselves and our talents."

The Saturday morning session was likewise given over to a consideration of the knotty race problem, with Miss May Belcher, Secretary of the Colored Branch of the Y. W. C. A. at Indianapolis, speaking on "The General Picture of Race Relations."

Addressing herself to Friends at the Conference, she asked them to complete the work which their ancestors had begun in helping to free the Negroes. "Our people are still in economic and social bondage," she exclaimed, "and appeal to you to help finish their deliverance." In discussing possible ways of approaching the race problem, she admitted the relevancy of legislation, but asserted that the Christian way is that of education, leading to conviction and action. "This is no time to listen to facts as you have heard them presented here and go out and do nothing about them. We must not wait for, but build for, the era of Christian brotherhood which we all so eagerly anticipate—else it will be the Communists, and not the Christians, who teach the Negro the lesson of brotherhood."

In the discussion hour which followed, lively interest was evinced in the various phases of the race problem already presented to the Conference. Homer L. Morris of the American Friends Service Committee, in opening the discussion, suggested that speakers give particular attention to two questions: what is being done in various communities regarding the race problem; and what can be done by us in our own communities?

Response to the first question related particularly to the attempted solutions of interracial problems in Chicago, Philadelphia, Louisville, Richmond and Indianapolis. With regard to the second query, a consensus of opinion revealed that groups interested in eradicating racial discrimination in their own communities might well begin by becoming acquainted with their local economic situation and later, basing their action on their thoroughgoing knowledge, devote themselves to specific cases and particular objectives, thus helping the Negro break through the economic barriers which hedge him all about. Interest was shown in Edna W. Morris' suggestion that Friends might concentrate their present efforts on obtaining adequate hospitalization for Negroes in the hope that with that obtained, discrimination in other realms might more easily be eliminated.

Challenging Friends to immediate and, if necessary, unprecedented action on the race question, Stanley Hamilton, a young Friend who is the Director of the People's University, a community educational project among the unemployed in the soft-coal area of eastern Ohio, declared: "It is time for us to quit looking back to the Underground Railroad and to look forward to doing something to help secure freedom of opportunity for the Negroes of our day. And while we are praising the work of our forefathers, let us remember that their Underground Railroad work was revolutionary, unconstitutional and unlawful. Today we are too cautious and too respectable to take a risk for the cause of human liberty."

Following this morning session, about eighty Conference-goers attended a luncheon given at Townsend Center, the local colored community house, where they heard Julia Wrenn Partner, Townsend Center's Executive Secretary, tell briefly of the work being done at the Center.

The Saturday afternoon meeting of the American Friends Service Committee was followed by an informal and enjoyable Service Committee supper meeting. An account of the Service Committee Meeting, together with the Sunday afternoon session of the Fellowship Council which closed the three day, week-end meetings, will be found on the special "Outlook and Outreach" page contributed to THE AMERICAN FRIEND by the A. F. S. C.

At seven-thirty occurred the final session of the Conference on Race Relations, with Henry J. Cadbury, holder of the New Testament Chair at Harvard University, speaking on "Friends and Their Responsibility in Interracial Understanding." In his address he pointed out that while we are quite ready to take responsibility for ideas and theories, we are slow to assume responsibility in action. We are more versatile in contriving alibis for doing nothing than we are resourceful and resolute in finding means of getting things done. This applies especially to the interracial situation which, however, "never appears unattached to other social problems but is always a part of a complex."

Nevertheless, he asserted, Friends do have, and are so credited with having, a distinctive testimony on the race question which, like their social ethics in general, has its root in the Quaker emphasis on "that of God in every man." Our responsibility to deliver this testimony is twofold in source: the present critical world situation which demands it; and the accumulated prestige of our forebears which makes it for us a matter of *noblesse oblige*.

In characterizing the Friendly testimony on the race problem he averred that the Quaker approach is a religious one, with its main emphasis on method, since "ideal means are necessary to ideal ends," and that it has been and always will be a growing, expanding expression based on a belief in and a following of the Inner Light. He further added that if our testimony on race, and related social and economic questions, is to be effective, we Friends must develop our practical ability so that our efforts will be more than splendid, but futile, gestures.

While admitting that interracially, conditions are getting worse instead of better, and that race persecution has never been so calculated, so cold-blooded, and so cruel as it is today in certain countries, Dr. Cadbury refused to end on an entirely pessimistic note. "Let no one say," he concluded, "that 'the arm of the Lord is shortened,' that the *status quo* is for all time. We must make up our minds that in God's strength and by following his will there is something we can do. And that something is a task that all of us, even the 'quarter saints' which most of us are, can do; that is, to begin at once to improve the relations between white and black people in our own local communities."

LOIS R. HIESTAND.

Baltimore Yearly Meeting

A Report and an Interpretation

ONCE again the significant sessions of Baltimore Yearly Meeting have come and gone. They began on Tuesday, October 20, and lasted till the following Sunday afternoon, and not one of them could be said to be lifeless or unimportant. The Yearly Meeting is 265 years of age, and while its membership stands at the comparatively low figure of 1187, its stature, if measured by its outreach and its upreach, appears to be well developed and still increasing.

Our Upreach After God

Intellectual problems in the upreach after God were recognized. Is there a changing thought of God coming even into our Religious Society? Can we give the same kind of consciousness of the presence of God to children as we were led to have as children? To what extent does nature reveal the nature of God? Raymond Binford reminded us of the limitations of this kind of seeking. "This world," he said, "does not give us a satisfactory definition of life, and he who tries to solve the meaning of life from his environment goes down to defeat. There is something in our being which demands a greater world than this." Our adjustments to environment are not complete until we come into contact with Jesus Christ, who says, "My kingdom is not of this world." Our social concerns and efforts are futile unless God is a reality. Dr. Steinmetz was quoted as saying that he thought the greatest discoveries in the next fifty years would be in the line of spirit forces. "Some day people will learn that the discovery of material things does not make for happiness. Then the scientists will turn toward the discovery of spirit forces and God."

Spiritual Reality Essential

Our Yearly Meeting was repeatedly challenged to accept responsibility for this kind of discovery. Only by being in touch with the great spiritual realities do we make contact with the spirit forces which alone can make us successful in a great religious revival. Mordecai Johnson, President of Howard University, made an impassioned and profound plea for a truer democracy as opposed to communism and fascism as the way of human freedom, but he went on to say that this type of democracy is "impossible unless there be a God." Problems of international relations cannot be solved by disarmament conferences and by judicial procedure, according to Dr. Johnson. Their goals are "impossible unless God be the Father of all," he said. As a substitute for the regimentation of communism and the dictatorship of fascism he urged a democracy in which "men of power" should be "bent down by their consecration to the will of God." Clyde A. Milner cautioned us against our tendency toward regression when confronted by difficulties, and in the course of his address, said, "The Spirit that is eternal is eternally the solution."

Emphasis Upon Evangelism

Something of the Yearly Meeting's upreach toward God could be noted in its emphasis upon evangelism. There were several references to the National Preaching Mission, with the concern that our Yearly Meeting should not fail to do its part in a special effort to challenge the non-Christian trends of the day. It was recognized that an effective evangelism must begin with ourselves and then move out to larger circles. Raymond Binford told us of the way the concern for evangelism is developing in North Carolina. There, the home is recognized as the greatest evangelizing agency. The Queries are being reprinted and used as the basis of discussion in a large number of home meetings. Climacteric experiences were recognized in the religious education report. Home and church training may make the mechanical provision for grafting the new branch into the Vine, but God alone provides the organic union that makes for life and growth. New experiences of committal and consecration are to be expected and sought for in the normal Christian life.

Sensitiveness to Brotherhood

There was no sharp line of distinction between the upreach and the outreach of the Yearly Meeting. When Raymond Binford told us that he had been having a new experience of regeneration in recent years, he went on to explain it in terms of a new sensitiveness to the meaning of the Fatherhood of God and brotherhood of man in property relationships. Homer L. Morris gave an excellent illustration of a growing Christian experience as combined with a wider social outreach in the case of John Newton, who in 1763, wrote, "I never had sweeter or more frequent hours of divine communion than in my last two voyages to Guinea" (getting loads of slaves). "To be at sea . . withdrawn out of the reach of innumerable temptations, with the opportunity and turn of mind disposed to observe the wonders of God in the great deep; with the two noblest objects of sight, the expanded heavens, and the expanded ocean, continually in view; and where evident interpositions of Divine Providence, in answer to prayer, occur almost every day; these are helps to quicken and confirm the life of faith."

John Newton's Confession

But a change of heart came to John Newton. He saw the slave as a human being in misery. The partition which separated his religion and his economics broke down. He gave up the slave trade and the sea and became pastor of a London church. In 1794, in a book about the slave trade, he wrote: "Silence, at such a time and on such an occasion, would, in me, be criminal . . . I am bound, in conscience, to take shame to myself by a public confession, which, however sincere, comes too late to prevent, or repair, the misery and mischief to which I have formerly, been accessory. I hope it will always be a subject of humiliating reflection to me, that I was, once, an active instrument, in a business at which my heart now shudders."

Against Human Slavery Today

Homer Morris went on to remind us of the way in which John Woolman gave of his own tenderness of conscience on the issue of slavery to others. We were told that the replacement of human labor by machines is likely to continue to promote the new slavery of enforced idleness. We saw the Service Committee helping in the regeneration of persons so that in place of the utter dejection and discouragement and dirt which had characterized them, a new life of cleanliness and beauty and courage and hope had been opened before them. We were told of the outreach of young persons who by hard manual labor as well as by study and observation and discussion in their work camps have been promoting good will and understanding. Another told us that a tender conscience is developing on such matters as cooperatives, and Consumers Leagues.

For a Christian Social Order

A more direct evidence of the presence of such a conscience in the Yearly Meeting is found in the report of the Social Order Committee, of which W. Bruce Hadley, Executive Secretary of the Yearly Meeting, is the chairman. This Committee was appointed a year ago. It arranged for special discussions of the social order in the two Quarterly Meetings of the Yearly Meeting, and in its report attempts to give descriptive statements of a Christian social order, and to point out definite things we may do for its advancement. The report

should be studied as a whole, but one or two paragraphs may indicate its trend and spirit.

"As buyers in the market, as part of the public influenced by advertising and radio, as employers and employees, landowners and tenants, civil service employees and teachers, as members of the white race, and members of a political community, we have realized that we are involved in questions of right and wrong which are very difficult to decide comfortably . . . In addressing ourselves to immediate tasks in the existing order, we are impressed that the great extent of unemployment, the widespread prevalence of disabling poverty, and the great discrepancy between the opportunities of the very rich and the very poor, are unchristian. Besides the suffering involved in this condition, it involves the seeds of bitterness and violence. To attempt to find and remove its causes is our task, as far as we are able. We are aware that the disorganization of industry and the intricacies of business make it difficult for even the wisest to understand the situation; but we do believe that improvement is possible with devotion and persistent effort."

Rethinking the Liquor Question

When Walter Woodward was helping us to rethink our position on the liquor issue, he said: "Too often we have thought of temperance as the paramount social issue. It is only one of related issues of human concern. Sometimes the cause has been betrayed in the house of its own friends. Economic reactionaries have gotten power because they were politically 'dry.' The temperance question is often acute among the working classes." "But," continued Walter Woodward, "you will not get much support from them if you neglect the questions in which they are more deeply concerned." He went on to tell us that our primary effort now should be that of elementary and convincing education with regard to the effects of alcohol on human welfare.

J. Hoge Ricks, presiding clerk of the Yearly Meeting drew from his experience as Judge of the Juvenile Court and Court of Domestic Relations of Richmond, Va., to say that drinking has been on the increase in Richmond since repeal and that women are drinking as never before. He pointed out the inconsistency of adopting a slogan, "If you drink, don't drive; if you drive, don't drink," and then allowing alcoholic beverages to be sold at our service stations. He recommended three lines of action: insistence on state and national prohibition of all liquor advertising, temperance education, especially in High School and the first year of college work, based on demonstration and not on the spoken word alone and finally restrictions on hours and places of sale.

Outreach in Many Lands

Another phase of the outstretch of Friends was brought before us in the address of Mary Goodhue Cary. In this message the work of the Friends Centers abroad was seen as a natural present-day expression of the same Light which led earlier Friends to their testimonies. We were made newly aware of the response of Friends in Norway, Sweden, Germany, France, Austria and Switzerland to this light of Christ.

One could not doubt but that this work has its place in "the Great Commission" just as truly as the more familiar lines of missionary endeavor. These familiar lines of missionary endeavor were well represented, however, in the service of Merle L. Davis who pleaded for nothing less than world-mindedness in our outreach. He led us to see more clearly the reasons for the bitterness and violence between Jews and Arabs in Palestine, took us in imagination to Cuba to see a bakery which turns its profits for Friends centers in the rural areas, and then to Tennessee to see that the moonshine problem is not one that is to be settled by an evangelism that has nothing to do with economics.

Experiments in Cooperation

When Walter Woodward sketched to us something of the development of the Five Years Meeting, we were facing another phase of the outreach of the Yearly Meeting. The Five Years Meeting was seen as an experiment in cooperation, the actual working out of that spirit among Friends which we have striven to give to the world. This was presented to us as an experiment which could not fail without a corresponding denial of our message of good will and cooperation to others.

The outreach of the Yearly Meeting is to be extended also as it gives support to the Friends World Conference to meet in 1937. Five delegates, Margaret T. Carey, Harriett Francis, Elizabeth Thomas, John C. Bradshaw, Jr., and Jesse A. Stanfield, were appointed. Lindley D. Clark, Katherine Simon, Pauline Raiford, Nancy Parker and Edward F. Raiford were appointed as alternates.

Another of the growing interests of the Yearly Meeting has been that of cooperation with the other Yearly Meeting of the same name. Three joint sessions were held and the dates of the Yearly Meetings for next year are set so as to make further joint sessions possible.

Romance in Work and Record

Perhaps we were reaching into the future as we heard two of our really young young Friends tell of the Christian concerns of their age group in the summer conferences they had attended. Then we reached into the past as William Wade Hinshaw told us of the "Romance in Quaker Records." He gave us a vivid story of the pilgrimages of the pioneering Quakers and told us of his work in compiling the records of Friends. When his encyclopedia is completed, he said, "It is hoped that every name of every Quaker in America will be in it." He made it clear, also, that he is interested in tracing the spiritual influences which sustained the early Friends, as well as the references found in the old record books.

Not only in the session in which the Peace Committee gave its report, but in many other sessions also was it evident that there is a genuine interest in the subject of war prevention. Anna Cox Brinton pointed out some of the difficulties of removing causes of contention abroad, while Mary M. White told of the difficulty of getting any large proportion of our membership vitally interested and active in peace work at home.

Many Notes of Challenge

One of the difficulties in reporting a Yearly Meeting which did not have an unimportant session is that of deciding what to report and what to omit. There were important messages which are not included in this writeup. The concerns which were brought in the devotional meetings were weighty and effectively expressed. Leslie D. Shaffer gave us a text and much more in a sun dial inscription, "I mind the light. Dost thou?" And this is only one of the many notes of challenge that were heard. There was the challenge of finding a truer democracy and avoiding the dangers of fascism and communism. There was the challenge of being as tender in conscience regarding our part in the social order as was John Woolman. There was the challenge of increasing intemperance, of work to be done in our mission fields and Friends centers. The threat of war makes its challenge increasingly urgent. There was the challenge to find the evidence of God within our own souls, to rediscover spirit forces, to demonstrate the validity of divine guidance. And in the closing and best attended session on Sunday afternoon, Rufus M. Jones plead for a Society which will have turned from numerical decreases to increases.

There is difficulty in meeting any of these challenges. Perhaps the word "impossible" comes to our minds, and we are tempted to "regress" into a simpler gospel. Or perhaps many in the closing session were hoping, almost daring to believe that the challenge of that hour could be met, and another era of adventurous and heroic and expanding Quakerism might have its part in speaking to the condition of the world. Perhaps we'd like to tell our inspiring Friends that we heard them, and the Spirit speaking through them, and that we do want to respond and turn their messages into life.

JESSE A. STANFIELD.

Ivor, Va.

Among Baltimore Friends

Some Editorial Observations

BY urgent invitation and by strong inclination we were present at the recent sessions of Baltimore Yearly Meeting. As traveling companions we had the editorial wife, and our friends Millard and Nellie Markle of Richmond, the former the head of the Biology Department of Earlham College, and the latter a member of the Executive Committee of the Five Years Meeting. It was the same quartet of traveling Friends who made a similar auto trip across the Alleghenies nearly two years ago. But how dissimilar the landscape! Then, it was a continuous winter scene, dominated by snow and ice. Now, it was a ravishing panorama presenting mountainous billows of rioting color—the most brilliant autumnal tints inaginable. All nature was an easel upon which the great artist had painted his mountains.

How well named is Homewood Meeting! Located on one of the arterial boulevards of Baltimore, in a section whose name it takes, it bespeaks a homely haven in a great metropolitan center. Facing the Johns Hopkins University campus, across the broad parkway of North Charles Street, and looking out on a landscape featured by many noble trees, it is Homewood in physical setting, as well as Homewood in the friendly atmosphere it radiates.

Furthermore, the motif of Homewood is accentuated by its Friendly architecture. In the rugged simplicity of its exterior, in the quiet restfulness of its hospitable meeting room, and in the cheery welcome of its social room and library, Homewood is manifestly a Friends meetinghouse. Why, oh, why, we visiting Friends exclaimed among ourselves, haven't more Friends gone and done likewise when providing themselves with nondescript "churches"!

Baltimore, composed of but two Quarterly meetings, Baltimore and Virginia, is a small Yearly Meeting, both in numbers and attendance, but it is weighty. It maintains a very high level of intelligent interest in meeting affairs, and also in modern trends as they impinge upon Quaker testimonies. This is promptly manifested to a visitor in the fluency and freedom with which Friends speak to business and to the particular concerns before the Meeting. Baltimore Yearly Meeting is a deliberative body.

Including within its rather restrictive limits a state capital, the National Capital and a great metropolis, the Yearly Meeting is rather uniquely composed of city people on the one hand, and of country folks on the other. We hasten to add that this feature did not appear to us during the sessions, for it is not apparent, either to the naked eye, or to the sensitive spirit. On the other hand, the Yearly Meeting personnel appealed to us as rather remarkably homogeneous. It is just as mistaken to imply, in general, that country folks are uninformed and inert as that city people are well informed and alert. In this case it happens that Baltimore Yearly Meeting Friends as a whole are perhaps distinctive in breadth of outlook and eager understanding. No, it does not *happen* that this is so. Over a long period of years, as was pointed out during the sessions by Raymond Binford, the Yearly Meeting has assisted its worthy young people in securing an education. In the service which these Friends are returning to Baltimore Yearly Meeting and to effective Quakerism, generous dividends are being realized on the investment.

To sum up the whole matter, we unite with the well known Baltimore Friend, who with a merry twinkle in her eye, said, "We know we are a small group but we think we are very precious!"

For a small Yearly Meeting, Baltimore has contributed liberally to the Five Years Meeting in leadership and support. It has given a Presiding Clerk in John R. Cary, and the Assistant Presiding Clerk of the 1935 sessions in J. Hoge Ricks. For many years Miles White Jr. gave faithful service as Chairman of the Finance Committee. We were mindful of the faces, now missing, which we saw when first we attended Yearly Meeting sessions at Baltimore. At that time we were entertained in the home of John R. Cary, rooming with their son, Richard. Among others missed were Francis and Richard White, Allen and John Thomas, and A. Morris Carey.

We would be expected to note that there were three Earlhamites at the Clerks' table, assisting J. Hoge Ricks, Presiding Clerk: Lindley D. Clark, veteran Recording Clerk whom the Yearly Meeting declined to release, Elizabeth Thomas, his assistant, and Mary H. Raiford, Reading Clerk. Furthermore, the Clerk of the Meeting on Ministry and Oversight, Edward F. Raiford, is an Earlham alumnus. Candor compels us to say that when, years ago, a mischievous young Virginian wrote limericks in his history exam books, we would have deemed him a doubtful prospect for such Yearly Meeting leadership. And it is this same Virginian, moreover, who prepares those excellent digests of the Yearly Meeting epistles. No, you never can tell. Speaking of Earlhamites, there were a sufficient number in attendance to grace a long Earlham table in reunion one evening at the supper hour.

Baltimore Yearly Meeting Friends live together very much as a family while attending the sessions. The second floor religious education rooms are turned into dormitory accommodations, which solve the lodging question for several. Board is as important as bed, and many Friends come up to the great feast bringing their offerings from pantry and larder to help supply the dining room tables. Perhaps the *piece de resistance* of all was the peanut-fed Virginia ham bred and boiled by Wistar Raiford.

We found Baltimore Friends to be quite politically minded, on the eve of the Presidential election, with divided loyalties. During the discussion on Religious Education we noticed a pillar Friend intent on something in hand. We were frankly curious enough to crane the neck to see that he was deeply engrossed in the Republican and Democratic platforms! Now we ask him—were they either religious or educational?

So far as we are informed, American Friends were represented at the World Sunday School Conference held at Oslo, Norway, this past summer by just two persons—and both were from Baltimore Yearly Meeting. Vivid reports were made by them—Elizabeth C. Thomas and E. Margaret Easterling—at the session devoted to Religious Education.

Added evidence that the good which men do lives after them, was given during the sessions. For years we have known of the Miles White Beneficial Society, involving an endowment fund established long ago by Miles White, but had before hardly realized the scope and value of its beneficence in education and philanthropy. Then, at this session, was announced the maturity of a trust fund of $14,000, established a good many years ago by Jane E. White, the interest received from the fund to be applied to the support of foreign mission work.

Our most embarrassing moment? When the Clerk publicly asked the visiting Friends, who entered in the midst of the opening session, if they would present their minutes—if any. Millard Markle is Clerk of our West Richmond Meeting on Ministry and Over-

sight, while the writer is Clerk of the Monthly Meeting, and Merle Davis is Assistant Clerk, yet we had all neglected to ask for credentials! It was a case of, yes, we have no minutes. It wasn't really so embarrassing, for Baltimore Friends do not stand on ceremony and their welcome was not the less hearty for the lack of official technique.

Some of these Virginia Friends certainly do root down deeply into their native soil. Joseph L. Hare of Somerton Meeting, Holland, represents the ninth generation in possession of the farm that has been in the family for two hundred and fifty years. Poor picking there for realtors!

One of the hale and hearty Friends in regular attendance was Dr. Randolph Winslow, whose eighty-fourth birthday occurred during the week. He and his wife, Rebecca Winslow, have raised an even dozen sons and daughters to rise up and call them blessed. Dr. Winslow is the only survivor of his medical class of forty-seven. On the other hand, he is one of four survivors of his Haverford College class numbering but thirteen. A pretty good token that of Quaker longevity.

Another Friend well on in the eighties and going strong is Charles Hartshorne. Perhaps he maintains his physical vigor by keeping close to the soil. He was among those who brought the fruits of his garden to the Yearly Meeting table, and contributed no less definitely to the spiritual feast of the sessions. His crisp contributions were now and then enriched by appropriate verses of his own composing.

As one who had worked long and intimately in the counsels of the Five Years Meeting with John R. Cary, we were struck on entering the Meeting with what seemed to be almost a living image of him. It proved to be his older brother, Charles J. Cary, who, with his wife, Minnie Cary, radiates a loving and understanding spirit.

As we observed the Yearly Meeting in session, we were impressed by the degree to which women Friends contribute to the weight of the Meeting, either in words fitly spoken or in the organized work of the Meeting, or both. Dean among them is Anna B. Thomas, whose timely and forthright words always fitted the occasion. In this respect, too, Margaret T. Carey more than maintains for notable service the tradition of an eminent family in the Yearly Meeting. Dora B. Clark is not only chairman of the Yearly Meeting Committee on Prohibition and Public Morals, but is Secretary-Treasurer of the Five Years Meeting Board. In this cause, Sara H. Hoge is a state and national figure. In Peace activities, the influence of Lucy M. Thruston and Sina M. Stanton extends far beyond Friendly borders in the respective fields of literature and legislation, while the international service and interest of Mary Goodhue Cary are widely known and appreciated. This by no means completes the list.

A word in appreciation of a few "transplanted" Friends who mean much to Baltimore Yearly Meeting. Unobtrusively and effectively, W. Bruce Hadley, as Executive Secretary, furthers the Friendly and constructive purpose. As shepherds of a large Friendly parish in southern Virginia, the leadership of Jesse and Vesta Stanfield is noteworthy.

An important member of the Indiana delegation was La Verne Lindley, Manager of the Friends Publication Board, who had personal charge of the book display. If no army is stronger than its commissary, it might be said that no religious society is stronger than its literature. And to be effective, of course, that literature must be known and read. Much interest was shown in the exhibit.

To most Friends, William Wade Hinshaw, Quaker Genealogist Extraordinary, is a name, and to some he is a "musical memory," but to Baltimore Yearly Meeting Friends he quickly became a virile, magnetic personality with an old-time Quaker concern. His presence, with that of Mrs. Hinshaw, was greatly appreciated.

Visiting attenders were hospitably entertained in the homes of Baltimore Friends, and the more intimate association thus afforded contributed largely to our enjoyment of the week. It was our privilege to be in the home of James Carey Jr., and it is the fond hope that our lives may reflect something of the warm Christian glow which he radiates in the evening time of life.

One afternoon between sessions we visited the shipping district of Baltimore-on-the-Chesapeake, and drove out to Fort McHenry, scene of the birth of our national anthem. That represents one type or expression of patriotism, wherein we stand and sing. On the way home from Baltimore we visited the Westmoreland Subsistence Homesteads in western Pennsylvania, directed by David W. Day. Here we found exemplified another and much more fundamental expression of patriotism—a practical expression of some of the Friends Testimonies which we had heard interpreted at Baltimore Yearly Meeting.

KANSAS YEARLY MEETING IN ANNUAL SESSION

God was good to Kansas Yearly Meeting for its sixty-ninth session, held in Wichita from October 13 to 18. The weather was ideal; just typical Kansas October weather, and the highways were excellent, so that hundreds drove long distances to attend the sessions. The attendance was the largest in six years.

Added to this, the East and the West met in this mid-continent city, bringing messages of counsel and encouragement which were greatly appreciated. Ray Carter of Long Beach, Cal., was the evangelistic guest speaker and Thomas Andrew and B. H. Millikan of North Carolina charmed their hearers with frequent talks.

Others who attended the meeting with credentials were: Sheldon Newkirk of California; William Biddle of Philadelphia; Virginia Peelle, Myrta Mills, Mary McVey and Edna Haines of Wilmington, with minutes, and Emma Morrow Langston, missionary from South America; Mina Cox from California and John Bond from Nebraska Yearly Meeting. Virginia Peelle and the other women visitors were active in the sessions in which missionary work was considered.

The Meeting organized by the selection of the following Clerks: Frank C. Brown, for the seventh consecutive year as Presiding Clerk; Bertha Stubbs Sumpter, Reading Clerk, Gervas A. Carey, Recording Clerk; Harold Selleck, Assistant Recording Clerk; and Eli Wheeler, Announcing Clerk.

Reports on the State of Society indicated that the members of the several individual meetings have been faithful in attendance and in support of the church during the past year, and the statistical report showed a loss of less than two hundred members, with a decided gain among the younger membership.

While there were numerous evangelistic meetings held in the limits of the Yearly Meeting during the year, the results were not as marked as during previous years, and this may account for the loss in the membership.

The report of President David M. Edwards on the condition of Friends University was gratifying in the extreme. Though there was a small deficit at the end of last year, this was met during the summer and college opened with a clear slate this year. More than that, friends of the institution in Wichita gave enough to enlarge the gymnasium and provide other more modern athletic equipment. There has been an increase in enrollment over that of a year ago.

Dr. Edgar H. Stranahan, of the department of Religious Education, gave an excellent address at this session on

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Night Across the Desert

From San Diego to Tucson

OUR first stop on the way from Whittier to San Diego was made at the Mission of San Juan Capistrano (St. John the Beheaded). Of the several Franciscan missions which we saw in California, this was the most picturesque and appealing. Its combination of noble trees and lovely gardens, of hovering pigeons, of well kept church and school and haunting ruins, lent an atmosphere of romance that made us want to pause and dream. Founded in 1776, this is one of the oldest of the missions established by the padres who entered from Mexico and gradually extended their mission work northward along the coast.

BRING ON THAT CARNEGIE MEDAL!

From here on we drove along the shore most of the way. The day was bright and we were afforded invigorating views of the ocean, the waves of whose surf seemed surprisingly high and turbulent for such serene weather. For some twelve hundred miles we had driven along the rugged Pacific Strand, much of the time in view of the open sea whose varying scenes we had come to love. We were now soon to leave our coastwise course, and the Lady of the Auto insisted that we stop and go down to the beach for one last, lingering leave-taking. The attraction was evidently mutual, for as we stood at the surf line an engulfing wave suddenly thrust itself at us, and, stumbling in attempted flight, the Lady found herself in a watery embrace which was a rather disconcerting emphasis of the farewell motif. Quickly appraising the situation, the hero-husband, casting all caution aside, rushed into the raging tide to rescue his Lady in distress, while the daughters looked on and applauded his dauntless heroism. (This is for the record, in view of a possible Carnegie medal, and in refutation of a cruel intimation that the aforementioned husband hesitated while the Lady was all but lost.) And so we drove on again, still an unbroken family, thankful that it was not for us to sing the dirge:

"The creeping tide came up along the sand
And o'er and o'er the sand
And round and round the sand
As far as eye could see.
The blinding mist came down and hid the land
And never home came she."

EVENING AT THE SAN DIEGO FAIR

It was late afternoon when we reached San Diego, the city of "bay'n climate." After locating ourselves at a "Beauty Rest" cabin, we drove out to Balboa Park for an evening at the Exposition. A copy of THE AMERICAN FRIEND proved effective as a ticket of admission for the family—which was one of those little "thrift" items of increasing importance when on the home stretch of an extended trip. When the lady in charge of press courtesies found we were from Richmond, Indiana, she exclaimed that she had a very good friend living in our home town. Imagine her surprise—and ours—when her friend proved to be a one-time student of ours at Earlham. Yes, small world and all that familiar line.

"Twilight and evening star, and after that"—not the "dark" in this case, but a fairly glamorous illumination of the fair grounds. While night at the Century of Progress Exposition at Chicago was brilliant, and perhaps a little garish, at San Diego, while brilliant enough, it was softly luminous in a way to make it enchanting. The manner in which the lighting effects were adapted to the alluring tropical setting constituted an artistic triumph. Instead of trying to see much if anything of the exhibits, we spent the greater part of the evening in enjoyment of the entrancing nocturnal scene.

FROM ROMANCE TO REALITY

Next morning we drove several miles up Mission Valley to see San Diego Mission, established in 1769 as the parent of the chain of twenty or more of the missions to the Indians that marked *El Camino Real.* The San Diego area is also the country of Ramona, whose pathetic romance ties closely into that of the mission padres, who sought in vain to protect their Indian wards from the rapacity of American invaders.

From the romance of the past we turned to the bristling reality of the present, in driving to the fortified heights of Point Loma, which stand guard at the entrance to San Diego Bay. From the observation tower on the Point one gets an incomparable view of ocean, and harbor, of Coronado city and Silver Strand, and of the encircling city of San Diego beyond. As the Quaker tourists stood on the parapet gazing cityward across the Bay, a half dozen of Uncle Sam's cruisers, evidently returning from target practice out at sea, nosed in from round the Point and sailed before us in stately review on their way to anchorage in the harbor. It was a brave spectacle but it was not peace: we did not "follow the fleet."

Instead we now set our faces in the opposite direction: we faced the flaming inferno of the desert and could put it off no longer. Inevitable and waiting, it stretched between us and Tucson, our next objective. Yes, the desert must be served, but how best? That had been the haunting question before us for days and even weeks. We were not without copious counsel. As one who sets forth on his maiden sea voyage is beset with a maze of bewildering and conflicting tips on how to prevent *mal de mer,* so we were apprised of various and sundry ways of beating the blazing desert. We had finally decided to flee across it under cover of the night, and now planned accordingly, with San Diego as the base for a running start.

INTO THE DESERT OVEN

We set forth in mid-afternoon, so as to reach the desert by nightfall. Our motto might have been, "Beyond the San Diego Mountains (or whatever their name) lies the Yuma Desert." The mountains themselves proved more of an obstacle than we had anticipated; especially so because of the high temperature, which, together with the altitude caused our "Betsy" to pause occasionally to "blow." It was quite a case of toil and trouble, boil and bubble, due primarily, however, to an "infected" radiator, before we could finally exclaim "Excelsior!" It was well along toward evening when we surmounted the last bleakly-barren, rock-strewn mountain, and with a suddenness that was disconcerting, dropped immediately into the expansive desert oven. It was just that. The sun had set, but the oven still glowed though the heat had presumably been turned off.

REFUELING AT EL CENTRO

We traversed about thirty miles of desert before reaching El Centro in the Imperial Valley. Stopping at a garage for a little service, we inquired for a good place to eat and were directed to an attractive, air-conditioned cafe. "But won't a man have to wear a coat at a place like that?" we asked. "Wear a coat! Why, man, they would think there was something wrong with you—they might even remove your necktie if you appear with one," came the reassuring word. We found ourselves walking along arcaded streets, as in some foreign cities, the buildings extending over the sidewalks to afford protection from the burning sun.

After fortifying ourselves with a substantial repast, and having placed in the

car a large piece of dry ice according to hoyle, we took off from El Centro about nine o'clock, and drove out into the night. A drive of two hours or such matter brought us to Yuma and the Arizona border, after having flirted with the Mexican border line a short while before. We had long considered Yuma as almost a synonym for the eternal hot spot, but were surprised to find it, not the coolest but the least hot place encountered all through the night. The presence of the Colorado River made a very appreciable change in the atmosphere. From Yuma we launched forth into the Yuma desert.

A Bed-Time Story While We Wait

We had thought ourselves now to be in the wide open wastes, free of mountains, and were quite surprised, after an hour or more, to find ourselves negotiating some characteristic hair pin curves on a spur of the Gila mountains. At our next stop, soon after, the lonely gas station man, welcoming some one to whom he could talk, regaled us with the story of a man who, driving this road at night, had failed to make one of the aforementioned curves, plunging off in the darkness to his death. It was a cheerful bed-time story to encourage us on our way.

Along around one or two o'clock, we pulled off at the side of the road to relax and get a little sleep if possible. It was so insufferably hot, however, that our rest, if any, was fitful, and we found it more bearable to be going. Long since, we had been disillusioned as to the cooling efficacy of the dry ice. We preferred to lower the car windows and get some live air, even if hot from the desert spaces. Hot as the temperatures continued, under the covering of night, we could imagine something of what it must be under the pitiless sun.

In an Ocean of Darkness

It was rather a weird experience, this night ride across the desert. We had the road mostly to ourselves it seemed, and our car was just one little speck in an "ocean of darkness." It was a bit spooky, to tell the truth. We did meet a car occasionally, it is true, and every now and then we would pass an auto by the highway, its occupants having pulled out to stop and get a little nap. Away off to the southeast we noted a mysterious, spectral light on the horizon—perhaps a mirage of the night.

Once as we were bowling along, we saw a light flash down our course and heard a great clatter behind and almost upon us, and we were frankly a little jittery, as a fast freight pulled up close alongside the highway, and kept an even pace with us for several miles. We were naturally a little cautious, not knowing whether our right of way was to be disputed, but finally we were able to pull away from this noisy, rattly train that passed in the night, whose wholly impersonal companionship was worse than none at all.

The Night Has a Thousand Dips

One persistent road sign kept us company throughout the long, dark night. It read, "Dip, 300 feet." We would really like to see by daylight that highway, whose dips, if laid end to end would —well, you tell us, for we are still a little dippy from the experience. As the night wore on toward the wee small hours, we became a trifle groggy, but beating ever at our consciousness was "Dip, 300 feet, Dip 300—Dip, Dip, Dip" —and we now understood better than before the crazed mutterings of the marching soldier with his interminable "boots, boots, boots."

For one thing we had cause to be devoutly thankful. The darkness spared us the sight of the coarse and obtrusive advertising signs perpetrated on the traveling public clear across the continent by the manufacturers of a certain shaving product. We hesitate to think that the favorable attention of the American people can be attracted by such stupid doggerel.

When Darkness Turns to Day

As we neared Gila Bend, darkness gradually turned to the gray twilight that precedes the dawn, and night was soon no more. Naturally we would be expected to execute a few ecstasies over sunrise on the desert. Perhaps it was beautiful—it was certainly welcome—but there was doubtless too much of "the morning after" in our morale to allow us to appraise discriminatingly the return of glorious Phoebus. We stopped at Casa Grande for breakfast, which left us but sixty-six miles to Tucson.

We now found ourselves in a new world, to us. Deserts we had crossed before, but not the desert of the Great Southwest with its distinctive flora, dominated by its ever-intriguing cacti. There was also a distinctive aroma, pungent and a bit acrid, accentuated by a recent rain. It was a desert, and yet not a desert, encompassed by many-hued mountains in which we took increasing delight. We had been introduced to a land of charm and contradiction.

In the Hands of Our Friends

On reaching Tucson, on the morning of August 14, we drove straight into the arms of Friends—and friends. In the preceding year, Harry and Inez Taber Foreman had come, with their daughter Esther and son Charles, from Nebraska to Tucson for the latter's health. To several of our readers they are well known, Harry Foreman having been Treasurer of Nebraska Yearly Meeting and a member of the Board of Nebraska Central College for many years, while Inez Foreman has been especially active in missionary work, having served as a member of our American Friends Board. They are located at the southern edge of the city, where they manage the Government Heights Court or Cottages, in connection with which they operate a grocery business. The Court gets its name from the Government Veterans' Home nearby, the cottages being occupied largely by families of veterans being cared for there. The Foremans are happy in Charles' restoration to health, and are zestful in their interest in their new surroundings. For their abounding kindness to the Hoosier pilgrims we cannot say enough.

Another family of former Nebraska Yearly Meeting Friends is located at Tucson—Guy and Esther Hockett Puckett, and baby son. They were in Southern California for the summer and had hunted us up at Whittier, much to our joy. Guy teaches in one of the Tucson high schools.

Our Cabins in Sunrise Court

Guided by Harry Foreman, we were soon very much at home in an air-cooled cabin in Sunrise Court, where we rested and slept after the long night's ride. Let us bear down on that word, "air-cooled," which we shall ever hold in grateful remembrance. It was a simple contrivance—an electric fan set against a box, containing something like excelsior, fitted into a wall, through which running water coursed—but it did the work. We were told that we had arrived at the hot season of the year. We believed it. But as the wind is tempered to the shorn lamb, sometimes—not too often—economic confusion tempers itself to human need. This was one of those rare times. An ice war was on, as a result of which, within a block or so of our cabin we got congealed comfort at the rate of four cents for twenty-five pounds. So, despite the heat, with cool air inside, and cold food and cold water, we did very well.

Religion

Enamored With Tucson

Very soon we became quite enamored with this bustling, internationally flavored city and its mountain-girt surroundings. One of the first things we noticed was its Spanish-American cast. Quite a considerable element of its population has come from Mexico, and as one walks along the street, the soft-spoken Spanish becomes almost as familiar as his own tongue.

One of our first visits was naturally made to the State University where we were to leave Mary Ellen to enter, the following month, upon her Freshman year in college, in the hope that a persistent sinus difficulty would yield to better climatic conditions as has been true

of Charles Foreman. It is certainly fortunate for those so affected that a university of such high standing is available where the educational process may proceed while better health is sought. As a result, the University of Arizona draws students from all over the United States. While comparatively young, the University, with its attractive campus, has had a remarkable development, and is steadily increasing its equipment, both physical and intellectual.

Those Arizona Sunsets

A few paragraphs back we failed to rise to the occasion in referring to sunrise on the desert. We must also fail to rise to it when speaking of the sunsets in this bewitching country. But we fail for an altogether different reason—our powers of language are prostrated as we contemplate the golden glory of the Arizona sunsets. And they are not the exception, but the rule. Imagine if you can the gorgeous scene as the setting sun, dropping behind the Tucson Mountains, illuminates the cloud-flecked sky and paints the surrounding mountains with the multi-colored promise of a fair tomorrow. As we write, a letter comes from our daughter, in which, when referring to the invariably glorious evening sky, she says: "After living here awhile, one becomes choicy in the matter of sunsets."

Methodists For a Day

On Sunday we accompanied the Foremans to the First Methodist Church, just across the street from the University campus, with whose progressive activities they have become closely identified. Indeed Charles is chairman of the young people's organization, which carries on an aggressive program, in which many University students participate. We were greatly pleased to find a prophetic voice in the person of the pastor, Dr. Rector Johnson, whom we liked so much that we returned in the evening to hear him address an out-door union meeting. And such friendliness and hospitality to strangers we have rarely if ever seen! One could hardly help feeling quite at home immediately. We found this spirit to characterize the townspeople generally.

At the conclusion of the morning service we drove around to the Presbyterian Church, near by, which Roy H. Wollam had served as pastor for some years prior to their removal to California. We found ample evidence of the appreciative friendship in which the Wollams are held by Tucsonians.

In a Cactus Forest

Following a hospitable family dinner with our friends, we all took a drive in the afternoon to the National Saguaro Cactus Forest, some miles east of Tucson. Here was a very different "forest" from anything we had ever seen. In this national preserve there are many kinds of cacti, some of them in bloom, but the giant, spectral-appearing Saguaros dominate the scene and give the "park" its name. To visualize the forest, one must imagine a landscape dotted with innumerable Saguaros, standing gaunt and prickly, their arms stretching out fantastically at various angles. What a weird prospect they must offer in the pale moonlight—if the moonlight is ever pale in Arizona!

From the cactus forest heights we had an impressive view of the surrounding mountains—the Santa Catalinas to the north, the Pincons to the east and the Santa Ritas to the south. West of us stretched the desert toward Tucson—and the Tucson Mountains beyond. It is this combination of colorful mountains and intriguing desert, continually played upon by sun and moon, and Nature's infinite variety, that lends enchantment to this country of the Southwest.

Desert Stillness and Storm

On another occasion we drove southward from Tucson to see the old San Xavier Mission, located on the Papago Indian Reservation, with the Indian village of adobe huts in the foreground. Situated on the tree-lined Santa Cruz River, the Mission Valley is well irrigated and appears as a real oasis in the desert—even as the ancient Mission seems to offer a spiritual haven for its dusky children. Close by the Mission a hill of solid rock thrusts itself up from the plain. Just as we ascended it to survey the scene, the sun descended behind the facing mountains, and as we gazed upon Mission, and village, and valley we found that "all the air a solemn stillness holds."

But not for long. At this season of the year, the elements break forth quickly and blast their fury with such an illuminated and terrific cannonading as the mountain setting conduces. Hardly had we reached Sunrise Court when the storm broke, the second one of our brief sojourn in Tucson. And what a magnificent storm to watch, as it fired the heavens and fairly rocked the resounding mountains! After a while it gradually subsided, as all storms must do, and we went to sleep to the lullaby of retreating thunder, gently reverberating behind the mountain barriers that encompassed us round about.

W. C. W.

TO THE UNKNOWN FRIEND

Almost as soon as the last issue, including our Southern California story, was in the mail, two avocados were left on our family doorstep. Our wreath of tribute at the shrine of the unknown friend who has thus embraced us in the inner fellowship of the avocado.

KANSAS YEARLY MEETING

(Continued from page 477)

the objectives of a college education, especially as it applies to a Quaker college.

Trustees of Friends University elected for three years are: Frank C. Brown, W. A. Woodward, Bert C. Wells, Charles O. Whitely, and Judge Grover C. Pierpont; for one year to fill a vacancy caused by the death of E. L. Foulke, Martha Griffin Carter.

A splendid report was made of the activities of the various missionary organizations during the year. The treasurer reported that the amount raised for missions aggregated $7,174.92. A budget of $5,000 was approved for the next year, and approval was given to a recommendation that at least two new workers be sent to the field. The Christian Endeavor Union raised $500 for the support of Ralph and Esther Choate in Africa and pledged as much for the next year, with $200 additional to purchase a hydraulic ram to supply the mission station with water.

An interesting report of the work of the American Friends Service Committee was given by William C. Biddle of Philadelphia, during and after the World War, in Europe, and later among the miners in the South.

An excellent report of the activities of the Peace and Service Committee was given by Anna Jane Michener, chairman of the committee, who outlined several goals toward which the various monthly meetings were urged to work during the coming year.

Frank Davies, who was again chosen General Superintendent, reported two new meetings in Texas, and one just over the line in Nebraska. He reported that a majority of the meetings have increased their support for their pastors and that eighteen others have promised more for this year. In conclusion he said: "I recommend that the outstanding emphasis this year be on the making of disciples—the winning of lost men."

There was considerable discussion at one of the sessions growing out of a recmendation by two quarterly meetings that the Yearly Meeting sever its relations with the Five Years Meeting, but the recommendation for withdrawal failed of adoption.

Orman C. Emery.

The best religion is not always that which refuses to do certain things, but that which is willing to attempt certain things.

FINANCIAL STATEMENT

REPORT OF UNITED BENEVOLENCES

April 1 to October 31, 1936

Received from Yearly Meetings:

Baltimore	$ 2,342.33
California	50.98
Canada	17.32
Indiana	6,199.33
Iowa	2,975.49
Kansas	545.10
Nebraska	118.39
New England	981.50
New York	1,526.83
North Carolina	1,439.44
Western	2,758.71
Wilmington	706.89
Oregon	183.49
Received from Other Sources	918.31
Total Receipts to date	$20,764.11

Distributed to Boards and Agencies:

American Friends Board of Missions	$15,827.22
Peace Association of Friends	128.15
Board of Young Friends Activities	320.35
Board on Prohibition and Public Morals	60.27
Board of Education	128.15
Board on Religious Education	122.08
Fund for Aged Ministers and Missionaries	835.74
Cooperative Fund	2,800.00
Emergency Fund	542.15
Total Distribution to date	$20,764.11
United Budget for year 1936-37	$60,000.00
Total Receipts to date	20,764.11
Balance	$39,235.89

ATTENTION!—IMPORTANT ANNOUNCEMENT

Do you plan to attend the Friends World Conference to be held at Swarthmore and Haverford Colleges from September 1 to 8 in 1937? If so, you should secure an application blank, fill it out and return it to some member of the committee appointed by your Yearly Meeting to select attenders to the Conference. You are expected to take the initiative in making application to attend the Conference and not wait to be asked by your Yearly Meeting or by this committee to attend.

Each Committee on the Selection of Attenders is asked to select for its Yearly Meeting the number of Friends alloted by the quota, which is based on one to 250 members (this applies to American and English Friends only). The names of persons selected are to be sent to the office of the Friends World Conference Committee, 20 South 12th Street, Philadelphia, Pennsylvania not later than May 1, 1937. Therefore, it is necessary for you to submit your application to the Committee on Selection from your Yearly Meeting by the first of January, if possible.

Members of the Friends World Conference Committee are entitled to attend the Conference without making application to their Yearly Meetings. Application blanks will be sent to these Friends directly from the World Conference office.

The Conference Committee desires to encourage young Friends to make application to attend. The Committees on Selection are requested to select not less than one-third of the Yearly Meeting quota from Friends who are under thirty-five years of age. About 100 young Friends can be accommodated for $10.50. Board and lodging for the week will cost approximately $14.00 for all other members of the Conference. There will be a registration fee of $1.00.

Application blanks can be secured from and should be returned to some member of the Committee on Selection of Attenders from *your Yearly Meeting*. The following list of persons will receive and forward to the Committee your application:

Baltimore (F)*—J. Hoge Ricks
1506 Westwood Ave., Richmond, Va.
Baltimore (G. C.)—Bliss Forbush
Park Ave. and Laurens St., Baltimore, Md.
California (F)—W. O. Mendenhall
Whittier College, Whittier, Calif.
Canada (F)—Fred Haslam
56 Church Street, Toronto, Ontario.
Canada (C)—Arthur E. Clayton
Norwich, Ontario.
Genesee (G. C.)—Charles A. Zavitz
Ilderton, Route No. 2, Ontario.
Western Canada—J. Edmund Saunders
Borden, Saskatchewan.
Pacific Coast Assoc.—John W. Dorland
485 E. Orange Grove Ave., Pasadena, California.
Illinois (G. C.)—Lucretia S. Franklin
McNabb, Illinois.
Indiana (F)—William J. Sayers
25 South 15th St., Richmond, Ind.
Indiana (G. C.)—Emma G. Holloway
316 N. 11th St., Richmond, Ind.
Iowa (F)—Guy Solt
Grinnell, Iowa.
Iowa (C)—Wilson T. Emmons
What Cheer, Iowa.
Kansas (F)—Anna Jane Michener
130 N. Clarence St., Wichita, Kas.
Nebraska (F)—M. Herbert Watson
Central City, Nebraska.
New England (F)—Lindley M. Binford
33 Norwood St., Portland, Maine.
New England (C)—Harvey C. Perry
8 Margin Street, Westerly, R. I.
New York (F)—L. Hollingsworth Wood
501 Fifth Ave., New York City.
New York (G. C.)—Clement M. Biddle
107 Chambers St., New York City.
N. Carolina (F)—Samuel L. Haworth
Guilford College, N. C.
Ohio (C)—Earl Patterson
Chesterhill, Ohio.
Oregon (Ind.)—Levi T. Pennington
Pacific College, Newberg, Oregon.
Philadelphia (Ind.)—C. Reed Carey
4901 Stenton Ave., Philadelphia, Pa.
Philadelphia (G. C.)—William Eves III
George School, Pa.
Western (F)—Alvin T. Coate
2451 Broadway, Indianapolis, Ind.
Western (C)—Joseph Allen
Plainfield, Ind.
Wilmington (F)—Burritt M. Hiatt
248 N. Wood St., Wilmington, Ohio.

Members of Yearly Meetings not listed can send applications to the World Conference Committee office.

*—Key to designations: F—Five Years Meeting; G. C.—General Conference; C—Conservative; Ind.—Independent.

QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

THE TIME HAS COME FOR US TO ACT FOR PEACE

This is the time of year when people who never think of Peace at any other time are reminded of it. Armistice Day speeches and celebrations, though more often commemorating the ways of war than planning thoughtfully a way of peace, do give opportunity for some consideration of this most vital question. The concern of Friends on this issue should be active in "living in the virtue and power of that life which takes away the *occasion* for war," as Fox puts it, or looking to see, as admonished by John Woolman, that the seeds of war do not have nourishment in our possessions. But to think that all Friends are careful or even concerned that the testimony of Friends toward Peace is represented in their way of life is be blind to our own lack of concern. We have basked long enough in the praises given us by those who know only of our testimony and tradition and imagine that it is still true of all Friends. Hasn't the time come for us as young Friends to stop playing Blind Man's Bluff and match our testimony with concerned thinking and intelligent and consecrated action? To this end this page offers reminders and questions which cannot be answered hastily and without thought, but which will be answered only as young Friends face for themselves the practical implications of being young Friends "in such a time as this" and dare to develop the courage of their convictions.

PEACE OR WAR—YOUTH MUST ANSWER

"We believe that war is based upon fear, suspicion and greed; that actual warfare manifested in armed conflict is not inevitable but is the result of determinable causes that can be eliminated; that it involves the wastage of material resources and human life and personality; that it endangers the continuance of our civilization; that it creates problems rather than solves them; and that the only effective solution to international problems is found in the way of love as illustrated in the spirit of Jesus Christ.

"Therefore we pledge ourselves, in the building of a new world, not to participate in anything that fosters the spirit of war or aids in its conduct, and to undertake constructive peace action.... What this will ultimately mean, we do not know. If there is to be any reality in it, Christian Youth will have to gird themselves for conflict. It will be a battle to the death between the spiritual forces of non-violent faith in the power of good will and the powers of this world whose faith is in the use of physical force."

This is not a statement made by a Society with a time-honored tradition, but by a United Youth Group, speaking in "Youth Action in Building a Warless World," who have tried to face up to the practical implications of their religious beliefs and who are aware that "the ways of the world have become the ways of Christians" and that in this particular area while "professing to follow the Prince of Peace we have blindly followed the militarist from one war to another, emerging from each with ghastly losses and nothing gained." They have determined to give themselves to the building of "a world of brotherhood where God-given resources are used to serve all mankind; where peace abides in place of war and where special privilege gives way to justice and equal opportunity for all." They desire and deserve the co-operation of young Friends in this glorious adventure. Write the Quaker Youth Center for information concerning the United Youth Movement and their material on Christian Youth Building a New World. A special booklet on "Youth Action in Building a Warless World," with suggestions for peace action, a list of peace agencies and peace material is available through the Quaker Youth Center for fifteen cents. Join with those who would bring "this strife and suffering to an end"!

SOME QUESTIONS FOR YOUNG FRIENDS

With war clouds ominously threatening both in Europe and Asia, hasn't the time come to ask ourselves soberly whether we have done all we can to help prevent war and whether we have thought through what we would do if war should involve us?

Can we as a nation maintain ourselves in economic and political isolation and expect to escape war? What has a high tariff system to do with the pressure of countries like Italy and Germany and Japan to expand? To what extent are the reciprocal trade agreements entered into by the United States with several other countries a step toward enabling more people to share the goods produced in the world?

Is there any connection between the Congressional vote not to join the world Court and the vote, at the same session, to very materially increase expenditures on the army and navy?

If the United States should declare war, or go to war without a declaration of war as seems the modern fashion, would you volunteer, wait to be drafted, refuse to register, refuse to go to an army camp, refuse to put on the uniform, volunteer for medical service, volunteer for Friends Service, expect to go to Leavenworth, or what? What is the most effective testimony which an individual can make against war?

If a young Friend takes military training in college what bearing would that have if we should be involved in war and if he should ask for exemption? Do you think a draft board would, or should, exempt a person who took military training without a protest?

Should a person tell the government in peace time that it is his intention not to cooperate in war time?

What rights do conscientious objectors have in the proposed conscription bills? What about Methodists asking for the same rights as Friends?

What positive testimony can we give now?

E. RAYMOND WILSON.

MATERIAL AVAILABLE THROUGH QUAKER YOUTH CENTER

Books—

Peace With Honour—A. A. Milne.
The Power of Non-Violence—Richard B. Gregg.
The Headline Books—Foreign Policy Association.
The Road to War—Walter R. Millis.
Peace and the Plain Man—Sir Norman A. Angell.
The Testament of Youth—Vera Brittain.
Religion Renounces War—Walter W. Van Kirk.

Pamphlets—

Youth Action in Building a Warless World.
Lakeside Report.
A New Pattern of Patriotism—E. Parker. (Free in quantities for distribution.)
Militarizing Our Youth — Roswell Barnes.
War Resistance—William Floyd.

Plays—

Brothers—Dorothy Clark Wilson.
Shining Swords—Committee on Militarism in Education.
I Pledge Allegiance—Marion Wefer.
The Great Choice—Fred Eastman.
Peace I Give Unto You—Dorothy Clark Wilson.
The Other Jesus—Elizabeth Emerson.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

DOES NOT LIKE THE SLOGAN

Editor, THE AMERICAN FRIEND:

During the past few years the determination to "keep America out of war" has spread as never before. The slogan is on many lips never considered those of pacifists. It has spread from the lips of peace workers to those of peace thinkers. It is spreading even to those who neither work nor think and even there it will do good. I hope that it will spread until all people think it must and can be done, until the President, the Congress, and the Army and the Navy think it must be done, but—*I do not like it.*

To keep *America* out of war is a job for those who handle the mechanism of government. It is a first step, a necessary step, and a big step, but it is only a step.

Those of us who base our hatred of war upon the teachings of Christ are not satisfied with such a slogan. "To keep *America* out of war," smacks strongly of that provincialism which is the curse of America, the curse of the world, for it leads directly to nationalism, racial and class animosities and superiority complexes, and these are the stepping stones to war. There is a touch of smallness and selfishness to it as foreign to the nature of that Prince of Peace as east is from west or day from night.

As Friends and as Christians let us strive, no matter what be the possibilities of success, to keep America out of war by keeping the *world* out of war. Let us do all that we can to remove the whole hellish business from the face of the earth, let us say to every man of every nation, "Come join the ranks of the Prince of Peace and with him remove the occasions of war."

FLOYD W. SCHMOE

University of Washington. Seattle.

WORLD CONFERENCE HOPES

Editor, THE AMERICAN FRIEND:

The approaching World Conference of Friends to be held in Philadelphia in September, 1937, and the International Religious Society of Friends which, it is hoped, will grow out of this conference, may re-kindle the deep piety experienced and lived by early Friends.

Perhaps a plan will be formulated whereby Friends Meetings may be set up in countries not now in our sphere of work. Such countries as Spain, Poland, Portugal, Russia, Italy, Mexico, the South American countries and others sorely need our efforts for peace. There should be a Quaker Meeting in the capital city of every country on the globe.

The "Great Commission" to preach the Gospel to all nations applies as much to Friends as to any other Christian denomination, and we should do more to spread the Gospel than we have been doing. The World needs our message of divine love and we can show our love for God by loving and helping others in their struggle against atheism, poverty, war, greed, sin and disease.

The following lines by an unknown author should express the thought of each one:

"When I know the millions wait.
Cared for by so few,
Can I say I do not know
What He'd have me do?
When I know the time is short
Till He shall appear,
What should be my chief concern
While I tarry here?"

HENRY RISING

Los Angeles, California.

KANSAS REPLIES TO VIRGINIA

Editor, THE AMERICAN FRIEND:

An astounding paragraph appears in your Friendly Forum of October 29. I refer to the closing paragraph of the contribution of your Round Hill correspondent.

He says, "If we will let it alone, booze will not hurt us." Well, tomorrow or some other tragic day when our good friend drives down the highway and meets another driver zigzagging that same highway, he may live to be convinced of his error; and then again he may not. A friend of mine was walking the street letting the booze business strictly alone when a slug from the gun of a booze-crazed citizen who did *not* leave it alone, grazed his jaw scarely an inch from his jugular vein. To his dying day my friend carried that deep scar, and the deeper impression that booze will not let even a decent citizen alone. That theory has persisted through many decades, in spite of many millions of practical demonstrations of its fallacy. Will it never die?

Again, "Kill the liquor business by removing the revenue and the thrill of the forbidden." Would our friend kill the crime of fratricide by removing the thrill of the forbidden? Would you kill the white slave trade by simply removing the thrill of the forbidden? As far back as I can remember, which is a long, long way—the booze business has been pining to be killed by that method.

"Put the drunkard in the county infirmaries." Really that sounds heartless to this reader. When it is entirely too late you would punish a man for being a slave; and by that heartless attitude you yould render yourselves *particeps criminis* in robbing a wife and kiddies of a decent husband and daddie. In the name of the Christ who loves men, let's deal with the booze business by a more humane method.

Prohibition has not failed. It has suffered a relapse through neglect of its friends. Through many years, Kansas proved its success, as compared with the regulation and "let it alone" policies. And when we recover from the shock we got by federal repeal, we will do it again.

Virginia, watch Kansas!

A. L. KNIGHT.

Argonia, Kansas.

ANNIVERSARY OBSERVED BY FRIENDS CHAPEL

Services in commemoration of the fiftieth anniversary of the Friends Chapel, Ohio, Meeting, were held recently in a well-filled meetinghouse beautifully decorated with potted plants and cut flowers. In the morning meeting for worship James Swander spoke helpfully from Isaiah 54:2. Following a much enjoyed basket dinner at the noon hour, the afternoon service opened with congregational singing. Philip Swander extended a cordial welcome to all attenders, while Will Wright gave a short memorial talk, speaking appreciatively of those whose efforts had made possible the establishment and continuance of Friends Chapel. Charles Swander, the only charter member of the meeting present, and the first minister to be recorded by Friends Chapel, brought the afternoon message and gave a resume of the history of this meeting from which eight ministers have gone out into active Christian service. Rhoa Warrick, a returned missionary and Friends Chapel's most recently recorded minister, spoke briefly, stressing the blessings which we enjoy today. Letters from former members and attenders unable to be present were read. Other features which contributed to the pleasure of the day were the special musical numbers with which the various programs were interspersed.

A much enjoyed meeting was held at Friends Chapel on October 23, when Willard O. Trueblood brought an inspiring message.

QUAKERDOM · AT · LARGE

William J. Sayers, pastor of the First Friends Church of Richmond, and Clerk of Indiana Yearly Meeting, has been made President of a district association of Protestant ministers comprising seven counties, including Wayne County.

* * * *

It was the privilege, and opportunity, of Howard W. Cope, pastor of the Friends Memorial Church in Muncie, to pray over eleven hundred Methodists at the recent Women's World Fellowship dinner held in that city. About the tables were one hundred missionaries on furlough, and bishops too numerous to mention.

* * * *

Dr. Richard H. McCoy, a member of the Wilmington, Ohio, Meeting, and a graduate of Earlham College, is now on the Research Staff of Wistar Institute of Biology and Anatomy in Philadelphia, Pennsylvania. For the two previous years he held a Rockefeller Fellowship, first at the University of Illinois and then at the University of Chicago.

* * * *

Herbert I. Waller of York, England, will revisit America early in the new year for another period of service at Pendle Hill School. Most of his time will be devoted to extension, lecturing and visitation of Friends' schools and Meetings in the Philadelphia area. He plans to return to England after the sessions of the Philadelphia Yearly Meetings.

* * * *

The library of Nebraska Central College has recently been augmented by a gift of two hundred and sixty books from Mary Kirk Andrews, who this year joined the Faculty as a member of the Department of Education and Normal Training. Among these books are seventy-five on sociology, twenty-seven on economics, as well as many on social science, anthropology, history, psychology, religion, and literature.

* * * *

Belated word reaches us, indirectly, of the death of Charlotte E. Vickers which occurred at her home in Oak Park, Illinois, on October 7. While well known among Friends, she was more widely known in interdenominational circles for her activity in federated missionary enterprises. The funeral was held October 9 on her seventy-seventh birthday anniversary at the Oak Park Presbyterian Church, the massage being brought by Milton H. Hadley.

* * * *

Donald B. Spitler, pastor of the Spiceland, Indiana, Meeting has been appointed chaplain of the Indiana Sailors' and Soldiers' Orphanage at Knightstown, a position which makes him responsible for the spiritual guidance of about nine hundred children, to whom he speaks every Sunday afternoon and visits informally once a week. Because this institution is not far from his home, he will be able to carry on this work while continuing his regular duties at Spiceland.

* * * *

Jerome Davis, who has become a Friend rather recently, has been in the headlines of late for having been removed from his position as a member of the Faculty of the Yale University Divinity School. While the University authorities say the release was occasioned by the need for exercising economy, there are many who are convinced that the Professor's freely expressed liberal views on social and economic questions presented the point at issue.

* * * *

An international debate, featured by sparkling humor and good fellowship, occurred at Richmond, November 4, when teams representing Oxford University and Earlham College debated the question: Resolved that the Constitution of the United States is a menace to life, liberty, and the pursuit of happiness. The Oxonians pressed the affirmative, the Earlhamites defending the palladium of our liberties. The occasion was all the more enjoyable for being a non-verdict debate, and also for its occurrence on "the day after" "the deluge."

* * * *

The fiftieth wedding anniversary of Howard M. and Sarah H. Hoge was fittingly celebrated, October 20, 1936, at their beautifully decorated residence, "Evergreen Home," in Lincoln, Virginia, where they have spent practically all their lives. About one hundred and seventy-five friends, including many guests who had been present at the wedding and at the silver anniversary twenty-five years ago, called during the day to extend their best wishes to the happy couple. Sarah Hoge, well known to Friends for her advocacy of the temperance cause, an interest in which her husband shares, was for many years Recording Secretary of the National W. C. T. U. and for thirty-seven years President of the Virginia W. C. T. U. Both she and her husband, who is a minister, have been actively associated with the work of Friends in their own local meeting and in the larger field of Baltimore Yearly Meeting.

* * * *

In the death of William Littleboy, in his eighty-fourth year, on September 27, English Friends have sustained a great loss. Known to many American Friends as the husband of Edith Winder, whom he married in 1923, William Littleboy through his ministry and personal contacts wielded an influence in the Society of Friends which extended far beyond the borders of his home in Birmingham. He was one of the founders of Woodbrooke School in 1903, and together with his first wife, Margaret, took up the Wardenship there from 1904 to 1907. In 1917 he delivered the Swarthmore Lecture on "The Day of Our Visitation," and he was the author of two other much appreciated volumes: "Our Beloved Dead," and "The Appeal of Quakerism to the Non-Mystic."

NEWS OF OUR MEETINGS

Members and attenders of the Jamestown, Ohio, Meeting successfully carried out their plans to surprise their new pastor and his wife with a large donation of food presented to them on the evening of October 21. Elmer H. Brown, Jr., and his wife, Lois Jones Brown, were completely surprised by the large group of persons who invaded the recently reconditioned parsonage to give them a real housewarming. . . . The work in the Jamestown Meeting during the first two months of the new minister's pastorate has prospered; interest and attendance have increased, and there is a deepening in the spiritual life of the meeting.

* * * *

Frank and Blanche Conover, who accepted an invitation to become pastors of the Cedar Creek, Iowa, Meeting, where they have been serving acceptably since the first of September, attended the National Preaching Mission held recently at Des Moines. The former pastors at Cedar Creek, Thomas and Nellie Brown, have taken over the work at Sugar Creek in Lynn Grove Quarter.

LYNN GROVE QUARTERLY MEETING

At the Center Meetinghouse, near Newton, Iowa, the autumn session of Lynn Grove Quarterly Meeting was held, October 17-18. Especially appointed representatives and Friends were present from all the meetings in the Quarter,

besides visiting Friends from Oskaloosa Quarter and Sully whose presence was most welcome.

The General Superintendent, Richard R. Newby of Des Moines, was in attendance at all the sessions, and contributed in a large measure to the meeting. Thomas and Nellie Brown who came in September to take up pastoral work at Sugar Creek were welcomed in the Quarterly Meeting.

In the meeting on ministry and oversight, the Preaching Mission was discussed, when Richard Newby spoke informatively on the National Preaching Mission held in Des Moines recently. Representatives to the meeting on ministry and oversight of Iowa Yearly Meeting gave interesting reports, and a short message by George Wood, pastor of the Lynnville Meeting, was heard.

In the morning meeting for worship, Richard Newby delivered a sermon from the parable of the lost sheep, the lost coin and the prodigal son that was most spiritual and helpful.

In the women's missionary meeting, under the leadership of Agnes Whittacre of Oak Grove, Vilma Newport of Searsboro gave a review of the year's study book used in the Oak Grove, Searsboro and Sugar Creek societies, while Abbie Macy of Lynnville and Iva Street of Center told of the work being done in their respective meetings.

Interesting reports from our representatives to Iowa Yearly Meeting were given in the afternoon business session. Richard Newby explained the purpose underlying the Yearly Meeting Executive Committee's choice of a new slogan, "My Self, My Church, My Community," for committee work throughout the Yearly Meeting, and asked the various meetings within the Quarter to act upon it.

Carloads of young people from Lynnville, Oak Grove, Searsboro, Sugar Creek and Center gathered Saturday evening for a wiener roast. In the meeting which followed, Ruth Day of Center led devotionals while a chorus from Searsboro brought a message in song. George Wood delivered a challenging sermon from the text, "Here am I, send me," and when he had finished many responded to a call for consecration.

Following Bible School on Sunday morning, Richard Newby again brought a splendid and heart-searching message. The afternoon meeting was in charge of the Religious Education Superintendent. A group of young Friends from Searsboro led devotions after which Thomas Brown of Sugar Creek gave an inspiring address, setting forth in a challenging way methods to be employed in effective religious teaching.

Noon meals were served each day by the women of the Center Meeting, and the food and fellowship of these periods were much enjoyed by all.

OUR CONGRATULATIONS TO SARAH J. SWIFT

On next Monday, November 16, Sarah J. Swift of Worcester, Massachusetts, and Quakerdom-at-Large will attain her ninetieth birthday. Readers everywhere will gladly join us in offering her greetings of love and congratulations, and of appreciation for what she is, and for what she has done and is still doing to advance the good causes dear to her generous heart. Across the mountains

in which she delights, we wave her a salutation of gratitude and good cheer.

From her widely-inclusive Christian and Friendly interests, we name three in which she has long shown special interest. From the time, many long years ago, when she and her noble husband, D. Wheeler Swift, joined the Smileys, Benjamin F. Trueblood and others at the Lake Mohonk Conferences, her zest for Peace has never lagged. Her missionary devotion focuses in our work at Ram Allah. While it was under the care and management of her own Yearly Meeting, she long served as Treasurer of the committee in charge. And Christian education? Call the roll of our schools and colleges and let them answer!

But we would not try to catalogue the many good works and high purposes of Sarah Swift. Fine and helpful as they are, behind them is the dear Friend herself, illuminated by the Divine life and love in which she moves and has her being. We salute her in the name of the Kingdom she has done so much to extend, and join with a galaxy of friends in wishing her joy and health on her anniversary day—and on the days to come, of which we hope there may be very many. So it's hail and congratulations, beloved Sarah Swift. Not well *done*, but well *doing*, faithful steward.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

MID-WESTERN MEEETING OF FRIENDS

(Continued from page 470)

Peace Churches, held in Newton, Kansas, last summer, a Continuation Committee was appointed. This Committee is arranging for a meeting of these three groups at Manchester College on March 12 and 13 in 1937. There are at least three ways in which these groups can cooperate. As a group, we have a common peace literature that can and should be shared. We can make a combined effort in relief work through the Work Camps. We can exchange valuable ideas on the Peace program of our various religious bodies. Together we must combine a deep conviction with an effective witness.

On Sunday afternoon the Fellowship Council held a meeting. The work of the four chief committees of this Council was reviewed. Homer J. Coppock, in speaking of the Independent Meetings, of which there are nearly 50, called our attention to the need of a closer bond with these new meeting groups. Walter C. Woodward presented the interests of the Publication Committee. A great deal of interest was expressed in the proposal to publish a book of Quaker worship material for use in family or private meditation.

Rufus M. Jones spoke of the growing interest in the Wider Quaker Fellowship, to which "friends of the Friends" may belong. There are now 65 members enrolled. The most recent to express his desire to be included is Edward A. Steiner, the author of "From Alien to Citizen" and many other publications.

LESLIE D. SHAFFER.

QUAKER YOUTH CENTER IS DEDICATED

Festive Breakfast Marks Informal Opening of Carolena Wood Memorial Center

The new Quaker Youth Center in Richmond, developed as a memorial to Carolena M. Wood, is a Quaker Inn for wayfaring young Friends, and a center of fellowship, but it is more than that. It is a symbol of the concern which carried traveling Friends on historical missions to one another. It stands as a reminder of the hospitality of those who aided Friends along the way.

This heritage was particularly personified in Carolena Wood. Many Friends around the world have welcomed her visits, while many have also felt the welcome of Braewold, her home at Mt. Kisco, New York.

The center was opened by a semi-dedicational service and breakfast held in the building on October 31. It was fitting that this should occur during the Conference and sessions of the American Friends Service Committee in Richmond, whereby Friends representing several groups and organizations of Friends could be present.

Mildred Kearns Hoadley, vice president of the Young Friends Board, presided. S. Emily Parker, Secretary of the Board, from whose concern the project was developed, spoke of the significance and opportunity which it will serve. "It is not finished, and probably never will be," was her cryptic summary of the spirit of growth in which it is conceived. Rufus M. Jones related the project to the spirit of Friendly history and to the spirit of Carolena Wood, for which it stands. Others speaking were Walter C. Woodward, Clarence E. Pickett, Grace Rhoads, and Merle L. Davis.

As nearly as possible all of the furnishings of the rooms will represent some activity and interest of Friends. From Arthurdale Homestead will come some of the furniture made by the Mountaineer Craftsmen's Cooperative Association, where William and Ruth Simkin and Dan and Anne Houghton are working. From Westmoreland, where David and Olive Day, William and Marion Byerly, and Shipley and Lucy Brown are serving, will come the window curtains which are being woven there. Spoons belonging to Carolena Wood, and which had belonged to her grandmother, will grace the "teas" served at the Center. Books from Rufus Jones and many others will fill the shelves.

Through Chicago Friends, pottery from Hull House was presented. Jane Addams, the "mother" of Hull House, for many years was a sympathetic friend of the Friends. From Pendle Hill came an etching of their main building. Members of the American Friends Service Committee staff presented a pewter vase made by a Danish Cooperative leader. An old seat from the North "A" Meetinghouse in Richmond invites the weary visitor. The whole interior will be "alive" with symbols of Friendly history or present-day activity. In fact the painting and papering will not be something *sold* to the Center, but rather it will be the result of the concern which has brought young Friends from Earlham College and elsewhere to put something from their lives into it. Special gifts from many Friends have made possible the beginnings of the Center and have thereby served as genuinely as the actual work which is going into it. Even the Canadian bacon and American electrified biscuits gave an international aroma to the breakfast occasion.

Groups represented were—the Young Friends Board, Young Friends Fellowship, Philadelphia Young Friends Move-

New Quaker Stories for Younger Readers

Off to Philadelphia

By Marjorie Hill Allee

Here's another charming story of the Lankester girls, already familiar to readers of JUDITH LANKESTER and A HOUSE OF HER OWN. Phebe Lankester and her twelve-year old sister, Martha, better known as Patsy, make the long journey from Indiana to Philadelphia, where they are welcomed by their Quaker cousins. Life in Philadelphia in the 1840's is made as vivid and interesting to us as it was to Phebe and Patsy.

$2.00

Little Girl With Seven Names

By Mabel Leigh Hunt

All who made the acquaintance of LUCINDA will welcome this humorous story of a little Quaker girl who was named for her two grandmothers and her four aunts. How she found an opportunity to give away two of her names without offending her loving relatives makes a story which children somewhat younger than those reading the author's previous books will particularly enjoy. Throughout the book are engaging illustrations by Grace Paull.

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ment, and the following Yearly Meetings: Indiana, Western, Wilmington, Iowa, Oregon, Philadelphia, New England, Canada and North Carolina.

The chief concern here is not the assignment of credit to those who have helped to make the Center a reality, but it is appropriate to recognize the effort and faith of Emily Parker, whose dream it was and whose persistence has rallied the potential energies of Friends into this cooperative venture. We still have before us the opportunity of expressing in a material way our spiritual concern.

ERROL T. ELLIOTT.

PEACE POEM CONTEST

As part of its campaign in behalf of world understanding and brotherhood, the Western Poetry League is conducting a Peace Poem Contest in its official publication, *Horizons*, the only poetry periodical devoted to peace. A cash prize of ten dollars, which it is hoped can be increased through donations, and several works of art will be awarded to those authors whose hitherto unpublished poems most effectively plead the cause of world peace. The winning poems, and many of the other entries, will appear in the winter issue of *Horizons*, which is to be entirely given over to peace poems and which will have wide distribution throughout the country.

Poems should be sent anonymously to *Horizons*, 6308 Olympic Boulevard, Los Angeles, California, prior to midnight, December 1, 1936, and should be marked "Peace Poem Contest." An accompanying sealed envelope should bear the name and address of the author inside, and the name of the poem outside. Any person may submit any number of poems. Copies of poems entered in the contest should be kept, as no correspondence about submissions will be carried on and no poems will be returned.

BIRTHS

AURITI—To Ralph and Dorothy Heaton Auriti, Millbrook, New York, July 29, 1936, a son, Robert Jay.

SILVER—To Joseph R. and Mildred Michener Silver, Germantown, Pennsylvania, October 31, 1936, a daughter, Mary Jane.

MARRIAGES

BROWN-JONES—At the West Union Friends Church, Monrovia, Indiana, August 23, 1936, Lois E. Jones, daughter of I. Lindley and Mary E. Jones of Monrovia, Indiana, to Elmer H. Brown, Jr., son of E. Howard and Ruth P. Brown of Salem, Indiana. I. Lindley Jones and E. Howard Brown, ministers. They will live at Jamestown, Ohio, where Elmer Brown is pastor of the Friends Meeting.

HOLDING-ARMACOST—At the home of the bride in West Los Angeles, California, October 24, 1936, Helen Armacost, daughter of Walter Armacost, and

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WESTTOWN, PENNSYLVANIA

Philip Holding, son of Raymond S. and Minnie Holding.

ROGERS-ELLIS—At the home of the bride's aunt, Surrilda Ellis, near Ridgefarm, Illinois, August 3, 1936, Garnet Ellis to Bruce Rogers of Farmington, Pennsylvania. Simon N. Hester, minister.

SUTOR-KENDALL—At the old Kendall homestead near Thorntown, Indiana, August 29, 1936, Mary Kendall to Robert Sutor of Lagrange, Illinois. Simon N. Hester, minister.

DEATHS

HENSON—At Monrovia, Indiana, July 24, 1936, Henry Henson, aged eighty-three years. The son of Braxton and Martha Pitts Henson, he was a birthright member of West Union Friends Meeting, Western Yearly Meeting, and to the close of his life maintained an actice interest in the work of his church. July 24, 1877, he was married to Georgia Cox, his death occurring on their fifty-ninth wedding anniversary. Four children were born to them, all of whom, with his wife, survive. He received his educational training in the West Union Friends School and Earlham College. For several years he was a teacher in the public schools of his home county; later he and his family lived for some time in Stanton County, Kansas. He was always interested in the civic, religious, educational and domestic affairs of the community where he resided, and few men have had the respect and affection of the people among whom he lived as had Henry Henson. Funeral services were conducted at the West Union Meetinghouse with I. Lindley Jones in charge.

MILLS—At Monrovia, Indiana, October 25, 1936, Mary Edna Mills, aged almost ninety-one years. The daughter of Chalkley and Ruth Anna Stanton, she was born in Tippecanoe County, Indiana, November 3, 1845. With her parents, she moved to Monrovia where she grew to womanhood. She attended the Monthly Meeting School at West Union, and was a student at Spiceland Academy and Earlham College. Later she taught at Beech Grove Monthly Meeting School, now Valley Mills. On August 8, 1872, she was married to Dr. Seth Mills of Valley Mills, who in later years was well known among Friends as a minister of the gospel. For almost fifty-four years they labored together, caring for the needs, both physical and spiritual, of the people in their immediate and surrounding communities. After the death of her husband she returned to Monrovia where she made her home with her two sisters. Funeral services were held at Fairfield Meetinghouse with I. Lindley Jones, pastor of the West Union Meeting, in charge.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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